spirited resolutions, indorsing all the candidates, which

were passed unanimonaly. Mesers, LUNAN SHIELWOOD, SHAN B. DerCHER. APRESTUS F. Dow, the Hop, CHAS, S. SPENCER and others delivered spirited addresses. The reception of A. F. Dow was very cordist; his remarks were received with prolonged applause. At a very late hour the meeting adjourned, with three times three for the

entire ticket.

A fine bard was in attendance, discoursing popular airs at the conclusion of each speaker's remarks. The prospects of the Republicans seem to be excellent for the election of all their Ward officers. Mr. Darragh, especially, is a particular favorite in his own party, and will have a liberal support from many of his political opponents. Horace Holden, eaq, and a large number of distinguished citizens have issued a eard, recommeding him to the taxpayers without distinction of party. SIXTEENTH WARD, NINTH ALDERMANIC DISTRICT.

Naw-York, Nev 29, 1858.
We, the subscribers, having been long and intimately acquainted with Robert L. Dankagh, esq., builder, of the Sixteenth Ward, bail with the greatest pleasure the announcement of his nomination for Alderman of this District and confidently recommend him to the suffrages of all who desire an honest administration of our City affairs; knowing that, if elected, he

will bring to our councils is telligence of no common order, the strictest integrity and the closest scrutiny of the City's interests. L C HART L F WHEELER WICKHAM HOFFMAN, WILLIAM C RUSSELL, WILLIAM C RUSSELL, WASHINGTON SMITH, HRAD M FORRESSER, B C WANDELL, WILLIAM JOHNSON, WM. D. STEWART, THOMAS CHRISTY, JOHN W. CONKLIN, P. RIEHARDSON,

LUMAN SHERWOOD.

TRAAC DAYTON

To our Fillow Citizens: Within the past four years the taxes upon your property have been increased to the enormous extent of 812 per cent, having emounted in the aggregate, in 1854, to \$1,341,255, and in the present year (1858) to \$8,021,001, the difference being \$3,679,826-an increase, as we have stated, of 811 per cent. This increase is very far beyond what the natural growth of the city and the extension of its multifarious intercate required, and must be attributable to other causes. Prominent among such causes, as is shown by recent investigation and examination of the transactions and accounts of the Street and Finance Departments, may be cummered fraud and poculation upon the public treasury, resulting from the unfaithfulness of some and the negligence of others of your public servants. The deficiencies and losses caused theraby in each year have been met by a corresponding increase of taxation in the following year. Now, this burden of taxation, we beg you to remember, is not horne exclusively by the property-owner, but presses alike, through increasing rents and advancing profits

in trade, upon all who maintain a residence in the city. To arrest this rapidly increasing tide of taxation, some effective change in the management of the financial affairs of the city is imperatively called for. The approaching election of a Controller affords you an opportunity to take the first step toward such a change, by electing to the Controllership a man competent to devise and carry out effectually a system of action and accounting in the several departments by which the fraud, peculation and outravagance shall be prevented. and the expenditures of the City Government reduced

to a reasonable amount.

Fellow Citizens! such a man we believe Rozent T. Haws to be, and as such we commend him to your support for Controller at the approaching election. He belongs to that class of citizens who seek not office, but who are sought after, if regired for the public service; and we say to you that such a trait of character alone is a strong qualification for official station in these days of effice seeking. Combining with a mercantile experience of many years a comprehensive understanding of financial accounting, a practical acquaintance with the public affairs of the city, and a well-carned reputatiom for honesty and fidelity in the discharge of public duties, we cannot and do not doubt, if elected, that his administration of the duties of the Controllership will result in a reform of the abuses now so prevalent under our City Government, and likewise in a gratifying reduction of the city expenditures.

We arge you, therefore, fellow-citizens, to lay aside the ordinary feelings of partisanship, and, for the sake of an honest, faithful and economical administration of the financial affairs of our city, to unite with us to elect him on the 7th of December. Let no contingency of weather, business or pleasure keep you from the polls on that day, nor any considerations of party induce you to withhold your vote for ROBERT T. HAWS for

Controller. PETER COOPER,
WM. W. DE FOREST,
WM. W. DE FOREST,
WM. W. DE FOREST,
WM. W. DE FOREST,
CHARLES H. MARSHALL,
HESROYA. HURBOUT,
CHO. D. FRELES,
MM. B. CROSSY,
JAN DE PENSTER OGDES,
JANGES KRANGHAN,
JONN H. SWIFT. John H. SWIFT, John H. SWIFT, John J. Philles, M. O. Roberts, DAVID HOADLEY, JAMES BROWN, MATTHEW MORGAN, ISSAC N. PRIELES. ISSAC N. PRICES, JOHN PAINE, WILLIAM H. SSICTH, R. A. WITTHAUS, JOHN ALSTYNE, ISASC SHERNAN, John Alstyne,
Lang Sherman,
Connellus Ghinnell,
Adda W. Syles,
Gro. S. Rodhins,
W. A. Cooswell,
Ezra Nye,
Findery G. Churchill,
Renamb F. Cang,
John H. Shrewood,
Richard Bell,
C. R. Robert,
C. R. Robert,
C. R. Robert,
Goodher A. Co.,
Nath'll A. G. Grenwold,
S. B. Altrouse & Co.,
David Deducty Fired,
James W. Grenard,
James W. Grenard,
Symen Baldway,
W. Bloodhood,
Norman Whitt, OLO. W. BLUNT,
WM. H. OSBORN,
WINLOW, LANIER & CO.,
A & A. LAWEKNER & CO.
HIGHT, HALSEY & CO.,
JACOR LITTLE,
JOHN P. TREADWELL,
JOHN A. C. GRAY.

Moses Taylor,
Jonathay Studies,
Jona A. Stevens,
Luther Bradds,
James Harper,
James W. Berman,
James H. M. Curdy,
Amos R. Evo,
Lucky Voyer,
Lucky Voyer, HISSEY FOUND,
MOSES A HOPPOCK,
MOSES A HOPPOCK,
WM. COLLEN BRYANT,
JOHN CASWELL,
WM. E. DODGE,
WM. K. STRONG,
CHAS. H. HARBECK,
FREDERICK MACV.
EDMIND PENFOLD,
CHARLES MORGAN,
DUALEM MILLS. HENRY O. MARQUANO,
A. C. KINGSLAND,
GEORGE OPDVKE,
VALENTINE G. HALL,
A. W. BEADFORD,
J. M. HALSTED,
HENRY CHARACEY,
AUGUSTEV WISSIAN,
JAMER REVINICE,
DANIEL CANSIGNAEL,
FREDERICK C. DOWNER,
JONE BLOOMER,
JONE BL JOIN FALCOUER.

DANIEL BURTNETT,
JOHN H. PLAFT,
HUNEY T. INGALLS,
GFO. T. ELLIOTT,
R. L. & A. STLART,
BOLERT & KNEELAND,
DANIEL ULL MANN,
D. D. LONG,
MORKIS FRANKLIN,
FRANKLS BROOKS, MORRIS FRANKLIN,
ERASTUS BROOKS,
WM. V. BRADY,
PHILIP REVIOLDS,
JOHN H. GRISSOM,
ALONZO A. ALVORD,
JOHN D. WOODGATE,
JOHN W. PARMER,
A. K. P. DRANKET,
SAMUEL L. MITCHILL,
S. H. DAVIS,
L. C. CLARL,
DAVID D. VOORBIES,
D. H. HAIGHT,
J. B. D. LANIER.

CENTRAL PARK.

As there are knaves who pretend to be able to control the votes of workmen on the Central Park, or that they may be controlled by others, we print the following Circular to set the matter at rest:

To the Foremen of the Pack.

Rumors have frequently been circulated of Foremen on the Pack imposing upon the ignorance of their men to collect money or obtain services for other purposes that the Pack work. To leave on ground bereather for such reports, and to make sure, as for as possible, that each manufacterateds his lights and the limits of his obligations to the Pack, it is ordered that Foremen read the accompanying notice to their gange, or get their General foreman, or some other officer, to do so, at least as often as once a mooth. FRED L. OLMSTEAD, Architect in Chief. Central Pack. Sept. 25, 1830.

CENTRAL PARK. Every man should distinctly understand that he is employed solely to work on the Fark for his regular wages, and for no other consideration whatever. Nothing but he taker, compli-ance with the rules of the Park, and a civil behavior to all en-

ance with the rules of the Park, and a civil behavior to all engaged on it, can be required of him.

No one has a right to receive a payment, in any form, for having produced any man's employment, or for retability any man on the work. If any such payments are make, or eary presents of trees are offered, which can be considered as payment or helpes for such favors or services, they will be deemed proper ground for the discharge of the person offering there.

It is entirely contant to the intention of employing men on the Park that any influence of any sort should be brought to bear upon their political opions or actions. Officers and furnimen on the Park will, therefore, abstain from taking with the mea upon political topics, and are distinctly forbidden to solient their votes for any person or measure, or any pretonic wholes their contact for any pretonic or measure, or any pretonic which were also as a payment of their first and a requested to inform the Architectum Chief of

of them to vote one way to allow to have been improperly re-blen who consider themselves to have been improperly re-dien who consider themselves to have been improperly re-

evel man in their respective gairs, to whose solutery, a and scheril good conduct during the fortunish they can Before seed as inhibits return they will read it to their Aty man whose name is found on his Forecasts. "Go

To the Editor of the Tribune.
Sin: A move in the right direction has been made in the Ninth Ward. The tax-payers of this Ward

held a meeting on the 3d inst. to consider what action should be taken to elect men of integrity and proper qualifications to fill the responsible offices of School Commissioner, Inspector, and two Trustees. After convassing the merits of the respective candidates put in nomination by the several patties, they unanimous-ly indersed and recommended the following ticket:

For Trustees..... The School Board of the Ninth Ward expended in 1856; \$3.672 86, and in 1857, \$41,395 29, being an increase of almost \$2,000 in a single year, and this does not include the expense of repairing and building school-houses. The average cost of each scholar for the year 1851, in the entire city, was \$517, and in 1857, \$14.81, being an increase of almost 200 per cent in the above same of six years.

the short space of six years.

In view of this enormous increase of the taxes, and that it is currently reported that the old Board of Trustees in this Ward without distinction of party are Trustees in this Ward without distinction of party are exerting themselves to the atmost to prevent a new Trustee from coming into the Board, it is not surprising that the people have taken this matter into their own bands, and recommended the ticket above referred to.

New-York, Den. 4, 1858.

A TAXPAYER.

DEMOCRATIC CANDIDATES FOR THE BOARD OF COUNCILMEN.

The list of gentlemen presented by our Democratic friends for the second Board of our City Government, contains many names fortunate in not being known at all, and still more with which we have been made femiliar in another department of the daily papers, not read by eyes polite. Most of the men standing for Councilmanic honors are safe in regard to character, and may defy further injuries. No dishonest man entering the Board has been perverted into the thorny paths of integrity; while many reputable gentleme

PIRST COUNCIL MANIE DISTRICT. St. Tammany puts forward Alock McGarren, present

member of the Board, a young gentleman of vigorous epithets, broadly popular tastes, and who drives a rood business in "gigs," "suddles," "ponies" and horses," though not the keeper of a livery stable. There is much policy in his nomination.

Morgan Jones is the second nomince. He is a plumber in good business.

Anthony I. McCarty, third nominee in this District. is also a plumber, generally reputed well off. George P. Bickford, the fourth man, is some

years of age, and has been two years in the Board. John A. Tipper, the fifth Tammany man, keeps an cating saloon cer. of Marke' street and East Broadway. Francis Gilmore in the sixth-wears black, and does

the mourning at funerals.

The anti-Tammany people are: Wm. H. Bulteel. who learned political conchology from oysters. Harris Bigert, whose claims have an ancient and fishlike smell: Billy O'Shen, who swears his fathers came from Germany: and Wis. Walsh, second cousin to "Mike, of that lik." a young mechanic, whose wife does a small business in the sugar and lemon line.

SECOND COUNCILMANIC DISTRICT. St. Tammany here puts forward Class G. Correll, a butcher of Fulton Market, and sharp as one of his own

Michael Smith is a house agent, and knows a good deal about city property. All Mackrellville is up in arms against him, because he makes it a rule, in justice to his employers, to collect his pennies " monthly, in advance.

Berjamin T. Rhodes is a blacksmith, foreman in a feurdery, and believes in Barney Kelly.

Ed. Cestelle is a butcher, fond of fast hor 45 years of age.

John McConnell is foreman of a printing office. John Van Time is the sixth and last of these Tammany chickens. He keeps an eating-house, and dis-played virtue, political and otherwise, during the late visit of the Turkish Pashe.

The Arti Tammany folk have nominated Jack Fraser, can ker, one of the sub-lieutenants of Fernando. and Mike Dalten, a Tipperary man.

THIRD COUNCILMANIC DISTRICT. The Wigwam puts forward Isaac Williams, grocer. lie is an old resident of the Ninth Ward.

L. M. Van Wart, a grocer in the Pifteenth Ward,

grandson of Major Andre's captor.
Thomas Edmonds. He lives in the Sixteenth Ward, agent by trade, and is strongly backed by Surveyor Hart and Wm. N. Melutyre. Charles O. Richardson, the fourth, was badly whipped

last year for the same office, on account of reasons known in certain quarters. He has no occupation within our knowledge, and is not fit for the post. Gilbert M. Plett resides in the Eighteenth Ward, and if successful means to be candidate for Alderman

next year. Bradley is quite able to take care of him and the Milesian voters should know that the Know Nothings have nominated him.
Robert W. Lowber, comes sixth and last: he is a philanthropist and market-site speculator, who desires to go to the Common Council and be made our of the Coumissioners of the Saking Ford, with liberty to

sirk "that \$200,000" into his own pecket. He is not indorsed by the tax-payers. The Anti-Tammany folk have nominated Frank McCauseland, a liquor dealer: George W. Smith, son of the late Isane V. Smith, a carpetter by trade and late a clock in the Post Office, and Augustus Murtough,

a Clerman. POURIE COUNCIL MANIC DISTRICT. Tauemany leads off here with one George Armstrong who does business on one of the city railroads. John Esgan is a grocer and liquor-dealer. He is an

active politician. Alexander Froar was anxious a year since to be Al derman of the Twentieth Ward, but, having met with heavy pecualary reverses, now thinks he could "occupy his mind" in the business of the minor

John McGrane, of the 21st Ward is a plethoric Hibernian, who has had large and continuous transactions with the Street Department, vet never suffered

under indictment. Cornelius L. Purdy, the fifth nomince, is carpanter, politician, and blessed with a large circle of admiring

acquaintances. Wm. Nolan, the sixth and last in this and category, is a member of the present Board, where he mostly has nothing to say and says it persistently.

It is in this District that the Forester, or anti-Tammany wing has made its boldest mark. Here we have Terry McGnire, a contractor and friend of Charles Devlin; Henry Arcularius, famous for the clean streets he once kept here, and also famous for non-attendance at the Beard of which he is now a member: Valentine Cock, who is more railed at than any other man to be found in a circuit of five hundred miles; Tom Higgins, a liquor dealer, with enough "coloring matter on hand to redden a thousand poses; Edward

through the famous " Canal Lock Contract," in which certain parties in this city were interested to the tune of six hundred thousand dollars.

THE BIBLE IN OUR SCHOOLS.

The Rev. Dr. CHEEVER preached a sermon in the Church of the Puritans Inst night, on the validity of the plea of "conscience" to exclude the Bibls from our public schools. The text was from the passage of Scripture found in the First Epistle to the Corinthians, 10th chap, 29 verse: "For why is my liberty judged by another man's conscience." He said that all things must depred upon conscience. Our own government must be a Christian government, or it has no claim on We are a Christian government, and there has always been a recognition of the divine law. Thus we cannot be justified in teaching the Scriptures to our chilbren; it is their right to demand it, and it is our right to setions of our government, on which it rests. In our courts of justice we look upon the Bible as a selemn thing and to be sworn upon, as the approval to an adjuration by a present God. The Bible is the fountain from which we draw redeening hie. We demand the Bible in the Schools because it is the right of the children to demand it. Shall we have the State the jailer of the Bible instent of its teacher? Our Schools will cease to be Public Schools when any such baz is put upon the Bible. He said he had been assisted by teachers—good, pious reachers—who had told him of the persecutions they had endured for trying to impress religious truth on the mitds of the endiren. In teachers—good, pans teachers—who had told him of
the persecutions they had endured for trying to impress religious truth on the minds of the cultiren. In
one case a teacher was visited by a Trustee and a
Romish priest, who absolutely forbade her to read the
Scriptures in her school-the priest doubling
ap his fist and threatering to have her out of her
place of she persisted. We must be worse of all such
tyrarry as this; and the Rible must be taught in the
schools. If there were such gags on the ups of the
teachers, then the school system needs to be cartirely
renovated. We must not yield a point in this matter;
and we must be careful. This people is not a free
people if they suffer the Bible to be comined
and prohibited. Society must resp as they sow,
and an awful responsibility reats upon them in
this matter. We are told that, on the place of conscience, we must not offered others by placing the
Bible in the schools. But the word of God, being the
only rule of the conscience, should be known to all.
Yet, by some, conscience is set up higher than the
rule of the word of God, which governs it always.
The word of God being the only rule, the conscience
that goes against the rule is a wrong one, and should
not be obeyed. Because the Bible is read no vice
lence is done to anybody s conscence; but should
it be excluded, the vicience would be great.
It in a public charity where all were fell, a certain
class should ablure sail, and should object to any sail,
class should ablure sail, and should object to any sail. paths of integrity; while many reputable gentlemen it be excluded, the violence would be great. Whenever the Chamber on steady moral pies, have a lit in a public charity where all were fell, a certain class should abjure sail, and should object to say sail dered condition of mental and ethical obfuscation.

We have room for little more than to give the names of the Tammany and auti-Tammany candidates, with such brief notices of each as may be crowded into a complete the page for others. Again we have the command of God, we take our stand to the taste of all but a few. They have no tight to make their conscience the judge for others. Again we have the command of God, we take our stand to the contract of the command of God, we take our stand to the contract of the command of God. have the command of God, we take our strapen his word, and no power can move 4s. We mand that the inheritance which God has given us in trust for our children, be given to them, their benefit. We had much better leave the peoalors than to educate them without the gospel, shall call on God in vain in the day of our run. neglect new the very means he has given to us for our safety. The government having accepted the trust of education, should hopertly execute that trust, by giv-Wealth, luxury and

THE MORTARA AFFAIR.

One of the largest gatherings of the Children of Israel ever seen in trie city was assembled last evening at Mozart Hail to express their sense of the atrocity of the Mortara abduction. In spite of the unfavorable weather, the ball was densely crowded. Four Jewesses

were present.

The moeting was organized by the choice of the fol-

CHAIR	ean, JONAS N. PH	ULLIPS.
Jacob L. Seixas, David Samson, Henry I. Hart, Janes N. Gettendorf, Henry Moses, Isrnei D. Waiter, Meyer Schutz, Ignate Stein,	Victo Pressure Victor Pribourg, Louis Lovy, Myer Stern, H. Doblin, Hop. English, Hert, N. K. Resenfeld, Edw. J. King, Jacob Stetcheimer, Kanfaran Walbach.	P. J. Joachimesen, Ac'm Michelmscher Michael Schwab, S. Wise, Zun Bernstelu, Ellis Joseph, Jacob Lewis, Fest Fraund,

Robert P. Nogh,
Henry S. Henry,
Lowle S. Levy,
Milliam Welan,
Solomen L. Conen,
Mortimer Henricks Samuel Laderer,
Smitch Lewis,
George King,
Lazarus Loebel The CHAIRMAN said:

a meeting convened like this, and devoted to the cause of humanity—a cause for which we, in this happy country, can assemble hand it hand with all demonstrations, and rejoice that all persons can here worship the Supieme and edue te their children in the feith of their fathers and in accordance with the dictates of their consciences. We assemble this might be to ask american citizens, enjoying in common with all other creeds, the sacred right which should be cherished by every man claiming to be a friend of civil and religious liberty. And, in the fail enjoyment of such privileges, it is difficult for us to be leeve that any one can justify be deprived of that great and inherent right. Nevertheless, we are here assembled, as citizens of this free and enlightened for the United States to see its appealant in the new constructions. The principle involved in this case is one which affects alike not only the Irraceite, but every denomination; for the persecutions. The principle involved in this case is one which affects alike not only the Irraceite, but every denomination; for the persecution of the Cinical States, and the finite of the Cinical States, and rejoice that all other creeds, the sacred right would be a friend of civil and religious liberty. And, in the fail enjoyment of such privileges, it is difficult for us to be a friend of civil and religious liberty. And, in the fail enjoyment of such privileges, it is difficult for us to be a friend of civil and religious liberty. And, in the fail enjoyment of such privileges, it is difficult for us to be a friend of civil and religious liberty. And, in the fail enjoyment of such privileges, it is difficult for us to be leeve that and intercent right.

Nevertheless, we are here ascembled, as citizens of this free and enlightened to the fail enjoyment of well and the result of the Covennent. Cheers, He gave a straking picture of the degradation to which the Jow was reduced in the Papal Government, to restore to the unbappy parents their entide Lagra Mortara, as wel the high honor of having been selected to preside over a meeting convened like this, and devoted to the conver of humanity—a cause for which we, in this

personations.

Required. That this meeting recalls, with high satisfaction, the
collect afforded by the prompt and unscholded section of the

are personal on the present of the personal of

Resolved. That the thanks of this meeting are due to the pub-ic press of America and of Europe, for its sealous advocacy of the cause of right, and for its reproof of fanaticism and injustice.

Rendeed, That the Board of Representatives of the United Congregations of Jamelites of the City of New York are empeweured to give effect to these resolutions, and to take such further measure as may seem to them advisable.

The Rev. Dr. Raphalt was first introduced. Ha denounced in the strongest terms the abduction of the child. They had seen, he said, the rights of nature violated; they had beard the threats of the mother and the termostrances of the father; and the cries of anguish, wrung from the hearts of the persecuted and oppressed Mortaras had been taken up and reccheed by tens and hundreds of thousands, until the mighty cutery rescunded throughout Europe, crossed the cean, and everywhere aroused the sympathy of the said everywhere aroused the sympathy of whom we in far or of patients from Character Shearsen, eag., on which he stated that he had coaversed with many Catholics in relation to the abduction, not one of whom we said far or of patients for Character Shearsen.

ther are error told that it is their days to robe one way or another because they are employed on the Park, or that it is necessary for them to vote one way or another in order to be kept at work leaded partisan, who mistakes fluss for importance or lineage. The most enlightened Governments are the leaded partisan, who mistakes fluss for importance or lineage. The most enlightened Governments are the leaded partisan, who mistakes fluss for importance or lineage. feaded partisan, who mistshes fass for importance cross or lineage. The most enlightened Governments and stellicity for the countenance of wisdom. This illustrious band of brethren is wound up by Edward A. their head-approved their disapproval of the out-Moore, a laborer in the public store, who does up po-litical clores at Albany, for the firm of Melatyre, Bix-the public detestation. That reteran in the cause of by and Co., and whose chief exploit was getting justice, of humanity, of Israel-Sir Mosas Montefioreforgetting his advanced age, once more stood forth the champion of right; and the name of Mortara, but yesterday obscure and unknown, had suddenly became a household word on both sides of the Atlantic. And what had exused this great, this universal competio The alleged act of a curse maid. He said the alleged act-for beyond the statement of this wretened girl three was no proof that the act ever took place, and the only witness she called repuliated ber assertions-the alleged act of this girl, herself at the time a child, and performed, if at all, on an inconscious infant—an act, moreover of felv, of superstition, of comestic treasen—this act in itself so trivial, in its consequences so fatal to the Mortara family—this act affected a strikg proof that

And how was it that this silly act of a silly child could lend to corsequence so sorious as to agitate Jew and Gentile throughout Europe and America? Be-cause those who were ever on the watch to extend and religious monopoly which degraced the dark ages, but which had incited into thin sir before the light of civilization—because, to sum up all in one fearful word, because the Inquisition deemed it a famillions of civilized men and women, must be treated with respect even by them who dissented from it. But did or could this nursery maid administer baptism? Could an act, detated by superstition, concerning threachety, and performed, it at all, surreptionally by a child on an infant, ever acquire the character of a sacrament? No. It was an insult to the

could next with his saccion, without which there could be no secrament.

Dr. Ray hart, concluded by an energetic exportation addressed to bracilites, and to all, to arouse the authorities at Washington from their indifference. This centrage, if unrediressed, would be a greater stigous upon the civilization of this century than was the nation of the position. The closed in the works of the Position of the forth and presper in the "cause of truth and of innocence oppressed.

Mr. J. Dr. Commona was the next speaker. He said that among the principles calinest incidented in his mind were these two, always to speak the truth, and always to speak what he felt about this Martara case, he should call it a demning outrage. [Applause.]

case, he should call it a demains outrage. [Appliause.] It was not necessary, this, in Free America. He was glad to see the distinction made in the resolutions between the Papal Government and the Roome Catholic tween the Papal Government and the Roman Catholic religion. No class of religionists were more sincere in their belief than they, many of whom he was proud to call his friends. Applause. He had been asked since he came in what good could possibly be effected by this meeting. He might answer that by asking what good would be affected by staying at home. (Applause.) He had been rold that all that could be said here would be a mere whisper, which might possibly cross to England, but could never find its way to Rome. But there had been a whisper in Philadelphia, and another in Bestoe, and no their is Charleston, and there would be others in Cheinardt and St. Lonis, and Cheinardt and St. Lonis, and Cheinardt and St. Lonis, and Cheinardt, or the prover at the Corneva made it Hebrow, to the intense delight of his raditory), and gathering strength as it rolled on through Sardmin, would burst upon Reme in a three deregal which she dare not overlook. He called their sitenties to the steadingtoess with which the artle Edgar Morters had clang to his faith. In the hief interviews which had been granted his mother, he told cor: "They put on a chaplet and a corn. In lef interviews which has been granted his nother, he told cer: "They put on a chaplet and a cross "cound my neck, but I did not want them: "I saked for a mezzaza massad," [Great applause, It bounded like a poem to read the sewers of that chie. "Evening and morning," said he, "mother "dear, I have said the skamang. [Great applause, Instead of prayers to the Virgin which they desired him to say, he repeated those selemm verses dear to the heart of the Israelite in every land, because they dealered the indivisible main of God. [Cheers.] declared the indivisible unity of God. [Cheers.]
Who, with that example before him, did not
feel proud that he was a Hebrew? Mr.
de Cordova continued with elequent denunciation de Cerdova continued with elegant denunciation of the Inquisition, and the supreme meanness of the Pepe, who, when the case was brought before him, said: "I cannot consent to interfere us so manifest a miracle." What insolence was this, which dared to degrade a miracle down to the level of a pality theft [Lond applause.] They had no hold upon the child, on their own showing, for haptism was nothing without sponsorial authority. But reverse the fact, and suppose that a band of struct Jows were to burst into

new, as in the time of Solomen, found no difficulty in

by Mr. B. W. HART:

Wherear The Imposition has foreibly abducted Edgar, son of Momois Mortars—an Israellae residing at Bosoms—ander pretext that he had been clandestinely baptized heir years protectly, when about twelve months old, by a femile describe, and not withinstanding the protest and entreaties of his parants, he is still detail, and continues about 40 feb.

Wherear, This art, though affecting only are obscured found in the protest and entreaties of his parants, he is still detail, the description and teachings of the Carechindini. And, Wherear, This art, though affecting only are obscured femile. It was as followed We believe that the people and the distribution of a revisit of the protest and entreating of the dark size, and, he it altredy attacks that teleration of differences of pining and of activated of the protest and an excellent address, the conclusions of a revisit of the protest and altreating of the dark size, it has called forth the rebuke of the humans and calledition of a cry others, as well as the remonstrances of the chief Catholic and Protestant Government's Engage. And, Harristy, As new, we cannot be insemble to sught that concerns the welfare of humanity, as Israelites, this wrong appeals to a with a resulting force, since though scattered and dispersed among the nations, was are misiscolably outled by community of receiving the dispersed as which the residence of distance ever, and which persention serves to straggless. The lattice of which is protest for protest for the contrinciation made by the Board of Protestant flower ments of the contrinciation in this residue. The third with the ments of the contrinciation o it is against the policy of this Government to condemn in this case, as no injury has been done to a citizen of this Republic. It is not for me to dwell on this point, still I may remark that it would be natural to suppose that had such a case occurred to an American citi-zen it would have called, not for emdennation, but for prompt reduces and satisfaction. But now you are to that had such a case occurred to an American citizen it would have called, not for condemation, but for prompt redress and satisfaction. But now you are to wait until it pleases the Inquisition to snatch a child of an American citizen, fartively baptized by a Roman Cathotic, and then the voice of this Government will be leard in condemention. [Cheers] Friends of humanity, without distinction of creed, now present with us, we appeal to you, and through you to all who think and feel with you throughout the land. We conjure you, do not fail as; we conjure you do not fail the common cause, do not bee the occasion. Suppost our efforts with all the means at your command. Arouse your triends in this sacred cause, backle on your armor, fight the good fight; remember that the God of Israel is with us, and will raise us up a champion. Be you that champion. Assemble together, meet, pass resolutions, as we have done to-right, that your migrity voices—the mighty voice of this great city—may be heard at Washington, whence it shall reverberate across the Atlantic and recount through the halls of the Vatican at Rome. [Lond cheers.]

The resolutions were then re-read and adopted, and a letter of sympathy and cooperation from Philadelphia was read.

a letter of sympathy and cooperation from Philadel-

tempted to speak, began to prove that the child bern baptism, was to be regarded as a prior baptism, and according to the degma of the Church, One Lord, one faith, and care from and the child case baptism, and succepting to the degma of the Church, One Lord, one faith, and care from the could case faith and the child case baptism, and succepting the could call the call the could call the call the could call the call the could call the call the could ca

of bastism but to give expression to the indignation felt by every lumine person as to one of the most infamous acts ever committed.

Mr. Monnisos attempted to proceed under great difficulties. After several stochast of hisses, he relived, std

faconson, being loudly called for, made a very ariunted speec, is the course of which he denomined the abduction as werse than the intent of S which, for he asked only for a pound of flesh, while they demended the whole body and soul.

The meeting then adjourned, but the "Hom Mr. Mills" and Mr. Brain made speeches afterward.

MR. HIGGINSON ON SPIRITUALISM.

The Rev. Thos. Westworth Hightsen spoke yesterday moreing and evening before the Association, Dodworth's Hall. In the morning be spoke on the

they be otherwise? The answers are as good as the questions. No great discovery is brought to perfection in one year or two. Spiritualism a bleak and barren pasture! What, then, must be the condition of that over the fences of which the sheep and lambs are constantly leaping, into this bleakness and barrenness ?

In the course of his remarks on the insufficiency of the prevailing belief, or unbelief, the speaker told a story of Harriet Beecher Stowe and one of her little girls which is noteworthy. The little girl, he said, came to her mother one day and asked her if it was ever right to get angry? "Oh, no, of course not," one the abover. "But," said the little girl, "it says was the abswer. in the Bible that God is angry with the wicked." Ob, that is another thing; he is obliged to be anobliged to do anything. "Yes, he is, according to high white his boly law; you will understand it when you get older: you must wait till then." The little child usuad an answer: then she was quiet and thoughtful for a minute, and then, with a bright look, she said: "O, mother, I understand it now, it's because

God isn't a Christian." Mr. If gginson proceeded to discuss spiritual communication. The progress of our age was remarkable for the quality of its facts. From the discovery by Galileo of the pressure of the atmosphere, how far had we advanced! What a step to steam from the brute nusces of the horse! Then the imponderables—elec-ricity, magnetism and their combinations and appli-ricity, magnetism and their combinations and applications; then the discovery of a buman power akin estions; then the discovery of a human power akin to the -a spiritual electricity—the power of man over man, of soul over soul. As the earlier steps had ignered visible matter for invisible, then the invisible forces for the imponderable, to now the imponderable forces themselves, seemed little compared to this new spiritual or semi-spiritual agency. All this led to the development of new expacities and new powers; all these things were remarkable not for the quantity of new knowledge attained, but for its quality, not for the fact that we had more power than before, but he it was still conveying us up into a higher and higher that it was still carrying us up into a higher and higher region, where it seemed as though the very heavens would be scaled, and as though at last we might touch, the disembedied sents. Thus high the aspirawould be realed, and as though at last we might touch, the disembedied senis. Thus high the aspiration of man ranged whou the answer was given, a new and a wenderful knowledge came, not a thing exceptional, out of the range of all previous tendencies of thought, but crowning all previous tendencies. He could very well understand how multitudes could be not little evidence for the existence of spiritual communication even now after all the facts we had had, but he could not understand how there could be a single person in the least acquainted with the progress of thought for the last fifty years, who did not see that everything was pointing in that direction, and by all present Spritualism should prove a dream, the intercelent probability would be the same that we were just on the eve of the discovery, and that if we had not yet reached it we should come to it soon. Of course there would be persons who could not go on, but must step, at some given point; there would be persons who could not see or feel; they believed in the air because persons who would not believe in anything which they could not see or feel; they believed in the air because it botw their lasts off; they had begun to believe in steam, especially if they had ever seen an explosion; and some of them had a faint faith in electro-magnetism, although many did not believe that a telegraphic communication had ever come away from the other side of the Atlantic, and supposed that the messages of Queen Victoria and President Buchacam were pleasant fictions. We rarriy found a man now-a-days who did not believe that the sun revolved around the earth, but we found many who did not believe that there was such a thirg as magnetic power or clairvoyance, which was thing to be cautious in receiving a new fact and another thing to be incredulous as to the possibility of its happening. He supposed that there was no fact as happening. He supposed that here was not as the so absolately momentous to the human soul as the personal conviction of immortality. All the suffering from all other causes which existed on earth put to gether were not equal to the suffering which proceeded even now from doubts and associate on the subject of immortality. Although it had been his duty to sympathize with the sorrowing and to search out the suffering, he had never seen any grief worth name which had not this element in it. And although ing which had not this element in it. And although the habitual tone of religious thought in the churches the habitual tone of religious thought in the characters was favorable to happiness in this respect, it was certain that the exceptions were large enough to constitute a fearful body of human doubt and suffering, and that those who believed in immortality were often greater sufferors than those who dishelieved it. He greater sufferers than those who disbelieved it. He wet, a day or two ago, in a religious pamphlet, a quotation from an early writer, discribing his hopes, doobts and fears about immortality. This, the editor said, was the result of Paganism. But as he read it he recognized step by step and point by point, just the same sorrows and doubts and distress that he had had laid before him again and again by the children of Christian families, and there was not a point of dread or suffering in it which he could not have matched by personal conditences to himself in years past, from those who had been trained in in years past, from those who had been trained in Sunday Schools and had even found their way at last into pulpits. He had sat beside death in varied shapes, and the worst sorrows he had ever seen to accompany it in the dying or the survivor had been in Christian households, and many Christian church members. The senses might fear death, but theology made it much more fearful. It had done more to root made it much more fearful. It had done more to rost out the natural faith, to drive away the instinctive hope in immortality, to an could be met and conquered on the other side by treatises on the resurrection of Jeans, though they be accumulated till they fill the Astor Library. The church had tried to kill the natural faith in immortality and substitute the historical one, and the result had been more disastrors than all the spasmodic, hopeless, faithless shricks of all the self-styled atheists in Christendom. Mr. Historican qave a granhle description of the destricks of all the self-styled atheists in Christendom.

Mr. Higginson gave a graphic description of the depression which weighed down everybody about a Christian funeral, and the effect which it had upon him, and the wonderful different effect which was produced by a funeral in a family of Spiritualists. When a person had had that experience, he said, it was hard to convince him that the work of Spiritualism was anything but a blessed one. The more inicm was anything but a blessed one. The more important these results were, the more important it was that they should be attained by all. Spiritualism rested, after all, upon certain facts, and these facts must be thoroughly verified. There were few forms of Spiritual-iem which formished absolute evidence. The experience of most public speakers as to the effect produced upon of most public speakers as to the energy public applications, by occasions and audiences, by circumstances, is finences and atmospheres, would render them slow to behave there was any positive argument to be founded upon speaking mediumship in favor of direct spiritual communication; because everywhere new spheres of knowledge had been introduced, and he had known very rare instances of that. Even the most element of incaking mediums, Mrs. Hatch, was not in spheres of knowledge had been introduced, and he sail known very rare instances of that. Even the most elegant of speaking mediums, Mrs. Hatch, was not in fallible in her statements of facts beyond the reach of her normal faculties. And instances had been knows of persons as well qualified as she to grapple on the instant with a question, to arrange it, to systematize it, to state it, as 'admirably as she could, and that without the slightest claim to Spiritualism However great was the probability that she spoke under spiritual guidance, yet there could be no absolute demonstration of such guidance. We knew too little of the range of human powers, conscious or unconfeious, to be sure of what was and what was not our own. Nordid he attribute undue force to arguments derived from physical manifestations. Were the custien before him, or the building in which he was at his command to take a flight into the air, teither would afford the slightest absolute proof of Spiritualism. Spiritualism night be the probable solution, but nothing more. The evidence of spiritual power outside of one's self-came in whese an answer-

ske effect
Mr. Jacobson, the editor of 7°2 Corner Stone,
reterrupting—I call upon the President to put a stop
to this. We are not used to discuss the character
of baptism, but to give expression to the indignation
of the yevery lumine person as to one of the most
infamous acts ever committed.
Mr. Morrisons attempted to proceed under great
difficulties. After several stochast of hisses, he redifficulties. After several stochast of hisses, he redifficulties. chinery would account for the little would move, the little men that would it. Sammer-would move, the little men that would it. It is a fate player that played a like fittle and the conflagration of Moscow that would burn itself; but as soon as a second would burn itself; but as soon as a second would had been made in a game of cless, we know that the remark he a man inside, for we had discovered the aaswring intelligence. To the eye, the placing of the second piece was not stranger than the first; but to the mind it was the step from matter to intellect. So the simplest form intelligent communication through the simplest form intelligent communication through the simplest form intelligent communication through the vibrations of a table, carefully tested, was better evidence to him than of the spiritual agency, than the elequence of all the spiritual medianus that ever thrilled the world, or all the physical power that ever ecemed ready to move it. It was mind against matter. Nor was it of account whether this answering intella-Dedworth's Hall. In the moroing he spoke on the Theory, in the evening on the Facts of Spiritualism. He commerced by remarking upon the fullity of the ordinary objections to Spiritualism. They say that it makes men insane; but, for one so affected, ten are made truly sane. They say that the uttersnoes through mediums are poor ani weak. How should the health of the same medium to the spiritual beings, different nethods of communication, and different methods of communication and different methods of communication and different methods of communication, and different methods of communication and different methods of communication

of them was a being whom he knew to be in the spiritual world, and this told nothing but truth; the other nothing but lies, and most ingenious hies they were. He was a good deal more puzzled and be withered and entertained by the false one than the true one. His mood was the same, the medium was absolutely ignorant of the circumstances of the case, and did not discover until the end that one was us to say that the exidence of an existence outside of himself was just as good for the false one as for the true one. The proof of Sphittanlism demanded only the evidence of an intelligence spart from binnsaif and from the medium. The character of that intelligence for versaity had nothing to to with the argument.

Mr. Historsson, in the evening, said that he could imagine no peneral class of inchols of spaintain intercourse which was not represented in the facts of spiritualism. He rejoiced that there had been so many hard headed skepties, so many close-questioning scientific near. Generally the heads were not had enough and the questioning not close enough. After hundreds of thousands of facts, extending over eight years, during which time three out of every four who had leady investigated it, had become converted to it, and it was feared that it might have a majority in the next Congress, the barden of proof might fairly be presumed to red on the other side. During this time 50,000 mediums had been continually tested by the hardest skepties. When the first public investigation was held in Roche-ter, one nom bet a bat that he could in half an hour o private investigation was held in Roche-ter, one nom bet a bat that he could in half an hour o private investigation was held in Roche-ter, one nom bet a bat that he could in half an hour o private investigation was held in Roche-ter, one nom bet a bat that he could in half an hour o private investigation was held in Roche-ter, one nom bet a bat that he could in half an hour o private investigation was held in Roche-ter, one nom held have a majority in the next Congress, at mediume: it was easy for the Spiritualist: as if he would ever have been auch without them. It was easy for them to be deceived in some tangs, but they could not be deceived into conversation by the rappings. Every deceiving medium of this kind was a wrich for so playing upon the sympathies of human nature. Now there were all deception, were the foulest and blackest deceivers. They were our brothers and sisters, sometimes to blood, always in humanity. What could be the motive for deception! Money? Or the 25,000, how many had made among cut of it? For every one that had, tea had lost. Was vice so intrinsically attractive that men and women would injure themselves and their fame for the love of establishing lies. Was human nature with them so totally deprayed that they would not do the good action of exposing it even for money? He would give his hoursed dollars to any one who would su tain him fifteen minutes' conversation by trick or machinery proof against such tests as he employed with mediums. He would advise any one who would believe in Spiritualism to go to any person, if they could find one, who professed to expose Spirituslism. The men who made it their business to expose it would be able to disprove if if it could be disproved. It was of little use to detail facts, we want see for ourrelves. We could hardly believe our even eyes. When he heard a guitar play without hands, when he saw it in broad daylight, any tune that he coiled for, he thought it would be just as atrange if he should hear it again as it was the first time. The widow of Honest John Davis, hereeff the wife of America's most coincut historian, had told him that, while sitting in a large parker (her own) with two other hole, and the medium only in the room, she and they saw a wooden pencil rise on a table in the center of the room, near which was not ady-saw the pencil rise and write an intelligent communication addressed neer, but some day the man would come who should discover the law of them. Would any investigate, be trusted that they would find evidence of an intelli-gence, and that they would then agree with the argu-ment which Mr. Agassiz derived from it. But after bleress in J. fferson and Hamilton and Burr ango Jefferson and Hamilton and Burr announced the high est truths of intellectual religion. But they destroyed the effects of their teaching by the immoralities of their private lives. The world could not be reformed by letting out a little more truth upon it. It was level and not truth, life and not light which made man really tter. Mr. Higginson closed with prayer.

AMERICAN GEOGRAPHICAL AND STA TISTICAL SOCIETY.

An interesting meeting of the newly elected Council An interesting meeting of the newly elected Council of this Society was held at their rooms in the University on Saturday evening. Those present were Dr. Hawks, Dr. Thompson, Meers, Heary Grinnell, Archibald Russell, Hiram Barney, Judge Daly, John Jay, James W. Beckman, M. Lefferts, H. E. Pierrepont, E. L. Viele, H. V. Poor, D. P. Noves, J. B. Varnam, jr., k. B. Minturn, jr., and T. A. Conking. The Ray, Dr. Hawks called the meeting to order. Archibald Russell, esq., was then unanimously elected Chairman, and E. R. Strazuicky was appointed Screen of the Council for the chan no year. Several im-

Chairman, and E. K. Strazoncky was appointed Secre-tary of the Council for the ensuing year. Several im-pertant committees were appointed, among which the following consisting of the Rev. Drs. Hawks and Thampson, Mesers. Poor, Piercepont and Noyae is of special interest, being charged with the production of a report at their earliest convenience upon the most advisable plan for the establishment of a monthly periodical, devoted to geographical and statistical

A very valuable denation for the Library, consisting of a full set of nantical charts, was received from the the Spanish Government the ugh Messus. Ed. & G. W. Blant. Donations of books were also reported as

W. Blont. Ponations of books were also reported as received from the Reyal Geographical Society, from the Statistical Society of London, and from several Scientific Societies in Germany.

A letter from the selebrated Russian astronomer, Prof. Otto Struve, in St. Petersburg, was produced, in which he expresses his cordial thanks for his election as an honorary member. The Council then ad-

A COUSTRYMAN'S OBSERVANCE OF THE SABBATH. -A middle aged individual who hads from Worcester, Mass., who gave his name as J. F. Walker, and who is topping at Tammany Hotel, yesterday afternoon sauntered out, and after perambulating Broadway, concluded that he would take a peep into the wicked mysteries of Church street, but while passing through Reads street, became struck with the charms of a dameel who was sitting in the window of No. 74 Reads street, and who, in a most captivating manner; invited the pleased countryman into the house. Walker speat several hours with the young lady, and left the house in rather a pleasant mood, but was borror struck ou searching for his pocket-book, not to find it-it had been obstructed from his pocket while in Roads street. The pocket-book contained several certified city checks drawn in favor of C. K. Cravieg, C. A. Spencer and J. R. Bateman, and money amounting is all to \$1,540. He made known his loss at thei dectactive office and Sergeant Dixon proceeded with the countryman, and, after considerable trouble is finding the kouse, the officer entered the place and arrested the landlady, Margaret Collop, and the girl Anne Meat, who deried knowing Walker or that they bel over seen him before. The police officer, however, scarched the premises, but found nothing in the house, but on going into the yard, found all the checks and money except about \$30, in a pile of rubbish. The igirl and landlady were locked up at the police beadquarters. It is supposed that the real name of the Wercester

pran is C. A. Spencer,